

Trine Argument for Trine Immersion.

I. THEOLOGIC.—Baptism of three dips recognizes the three persons of the Godhead, and symbolizes the new birth and holy life to these three persons. One dip into one person only is not sound theology, for the Godhead is not one person, but three in perfect concord, like the common chord in music. The tones of this chord, sounded separately, make three distinct sounds, but sounded simultaneously they form one sweet harmony.

III. GRAMMATIC.—The elliptic construction of the baptismal formula, Matt. 28: 19, "name" being understood before "of the Son," and "of the Holy Ghost," is grammatic; and teaches baptism in three names or persons, Father, Son, and Holy Ghost. This accords with the theologic argument. The non-elliptic construction of the formula, "name" not being understood before "of the Son," and "of the Holy Ghost," teaches baptism into some name of the Godhead, not given in the formula, and not into the names given in the formula. This construction encounters the following objections: (1) It denies the formula the name into which the baptism is to be administered. (2) It does not satisfy the frequentive *baptizo*. (3) It is not according to the usage in 1 Cor. 1: 13. (4) It contradicts Acts 2: 38. (5) It does not recognize the glorious humanity of the Savior. (6) It is not in accord with the theologic argument.

III. HISTORIC.—(1) Single immersion is not found in history until the fourth century. (2) Its introduction is stigmatized as an innovation. (3) It was not administered in the name of the Father, nor of the Holy Spirit. (4) Single immersionists admit that trine immersion was the prevailing baptism of the second and third centuries. (5) The testimonies of holy men of the second century: Justin Martyr testifies that baptism was administered into the name of the Father, the name of the Son, and the name of the Holy Spirit. Clement of Alexandria declares that the Christians were immersed thrice. Tertullian says: "He (Christ) commands them to baptize into the Father, and the Son, and the Holy Ghost. And, indeed, it is not once only, but three times that we are immersed into the three persons." The baptism of these intelligent and holy men,—Justin the apologist and noble martyr, Clement the learned principal, and Tertullian the learned translator of the Scriptures,—must have been the baptism of Polycarp, with whom they were contemporary sixty-six, sixteen and seven years respectively. But the holy and noble bishop and martyr, Polycarp, when nine years of age, received his baptism from John the apostle, with whom he was contemporary twenty-nine years, and with whom, and the rest of those who had seen the Lord, he had familiar intercourse. If, then, the baptism of Justin, Clement and Tertullian was the baptism of Polycarp, and the baptism of Polycarp the baptism of John, then the baptism of John must have been trine immersion. To deny this is to encounter these insurmountable difficulties: (a) Supposing John's baptism to be single immersion, pouring or sprinkling, could these saints and martyrs be guilty of the sin of changing it into trine immersion? (b) Why should they make a change from an easier to a more difficult mode? (c) Could they make such wholesale change,—all the churches planted by the apostle uniting in the sacrilege? (d) Could it be done without some evidence of it left on the page of history? (e) Is it not a moral impossibility? (6) The trine action of the Greek, Roman, and other churches. (7) The *Didache*.

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